

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

.In the name of Allah, Most Gracious, Most Merciful

متن ثلاثة الأصول وأدلتها

The content of the three principles and their evidence

لِلشَّيْخِ الْإِمَامِ الْمُجَدِّدِ مُحَمَّدَ بْنِ عَبْدِ الْوَهَّابِ -رَحِمَهُ اللَّهُ-

For the renovator sheik Al-Imam Muhammad bin Abdul
Wahhab (may Allah have mercy on him)

١١١٥ هـ - ١٢٠٦ هـ

115 AH to 1206 AH

تَرْجَمَةُ مُخْتَصَرَةٍ لِلْإِمَامِ الْمُجَدِّدِ شَيْخِ الْأَسْلَامِ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ التَّمِيمِيِّ
رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ

a brief fragment for the renovator sheikh of Islam:
Al-Imam Muhammad bin Abdul Wahhab

اسْمُهُ وَنَسَبُهُ :

هُوَ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ بْنِ سُلَيْمَانَ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ رَاشِدٍ بْنِ بُرَيْدٍ بْنِ مُحَمَّدٍ بْنِ
بُرَيْدٍ بْنِ مُشَرَّافٍ بْنِ عُمَرَ بْنِ مَعْضَدٍ بْنِ رَيْسٍ بْنِ زَاخِرٍ بْنِ مُحَمَّدٍ بْنِ عَلْوِيِّ بْنِ وَهَيْبٍ بْنِ قَاسِمٍ بْنِ
مُوسَى بْنِ مَسْعُودٍ بْنِ عُقْبَةَ بْنِ سَنِيْعٍ بْنِ نَهْشَلٍ بْنِ شَدَّادٍ بْنِ زُهَيْرٍ بْنِ شِهَابٍ بْنِ رَبِيعَةَ بْنِ أَبِي سُودٍ
بْنِ مَالِكٍ بْنِ حَنْظَلَةَ بْنِ مَالِكٍ بْنِ زَيْدٍ مَنَاةَ بْنِ تَمِيمٍ بْنِ مَرٍّ بْنِ أَدٍّ بْنِ طَابِخَةَ بْنِ إِيَّاسٍ بْنِ مُضَرٍّ بْنِ
نَزَارٍ بْنِ مُعَدٍّ بْنِ عَدْنَانَ

His name and lineage:

He is Muhammad bin Abdul Wahhab bin Suleiman bin Ali bin
Muhammad bin Ahmed bin Rashid bin Buraid bin Muhammad bin
Buraid bin Musharraf bin Omar bin Maadad Bin Rais bin Zakher bin
Muhammad bin Alawi bin Wahib bin Qasim bin Musa bin Masoud bin
Uqba bin Sana'i bin Nahshal bin Shaddad bin Zuhair bin Shihab bin
Rabi'ah bin Abi Sud bin Malik bin Hanzala bin Malik bin Zaid Manat bin
Tamim bin Murr bin Ad bin Tabha b Ilyas bin Mudar bin Nizar bin Ma'ad
bin Adnan.

: مَوْلَدُهُ وَنَشَأَتُهُ الْعِلْمِيَّة

وُلِدَ الشَّيْخُ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ سَنَةَ أَلْفٍ وَمِائَةٍ وَخَمْسَ عَشْرَةَ (١١١٥ هـ) ، مِنْ هِجْرَةِ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فِي بَلَدَةِ الْغَيْيْنَةِ .

تَعَلَّمَ الْقُرْآنَ وَحِفْظَهُ عَنْ ظَهْرِ قَلْبٍ قَبْلَ بُلُوغِهِ عَشْرَ سِنِينَ ، وَكَانَ حَادُّ الْفَهْمِ وَقَادَ الدَّهْنِ ذِكِّي الْقَلْبِ سَرِيعَ الْحِفْظِ ، قَرَأَ عَلَى أَبِيهِ فِي الْفِقْهِ ، وَكَانَ رَحِمَهُ اللَّهُ فِي صِغَرِهِ كَثِيرَ الْمُطَالَعَةِ فِي كُتُبِ التَّفْسِيرِ وَالْحَدِيثِ وَكَلَامِ الْعُلَمَاءِ فِي أَصْلِ الْإِسْلَامِ ، فَشَرَحَ اللَّهُ صَدْرَهُ فِي مَعْرِفَةِ التَّوْحِيدِ وَتَحْقِيقِهِ وَمَعْرِفَةِ نَوَاقِضِهِ الْمُضِلَّةِ عَنْ طَرِيقِهِ ، وَجَدُ فِي طَلَبِ الْعِلْمِ وَأَدْرَكَ وَهُوَ فِي سِنِّ مُبَكَّرَةٍ حَظًّا وَافِرًا مِنَ الْعِلْمِ ، حَتَّى إِنَّ أَبَاهُ كَانَ يَتَعَجَّبُ مِنْ فَهْمِهِ وَيَقُولُ : لَقَدْ اسْتَفَدْتَ مِنْ وَلَدِي مُحَمَّدٍ فَوَائِدَ مِنَ الْأَحْكَامِ .

رَأَى فِي الْحِجَازِ مِنْ تَقْدِيسِ قُبُورِ الصَّحَابَةِ ، وَأَهْلِ الْبَيْتِ وَالرَّسُولِ مِنْ مَا لَا لِيَسُوعَ إِلَّا لِلَّهِ ، فَقَدْ سَمِعَ فِي الْمَدِينَةِ اسْتِغَاثَاتُ بِالرَّسُولِ وَدُعَاءُهُ مِنْ دُونِ اللَّهِ ، مِمَّا يُخَالِفُ الْقُرْآنَ وَكَلَامَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

قَالَ تَعَالَى : ﴿ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِّنَ الظَّالِمِينَ ﴾ (يونس - ١٠٦)

أَيُّ الْمُشْرِكِينَ.

His birth and His scientific upbringing:

Sheikh Muhammad bin Abdul Wahhab was born in one thousand one hundred and fifteen (1115 H), from the migration of The Mustafa, may Allah bless him and grant him peace, in the town of Al-Uyaynah.

He learned the Qur'an and memorized it by heart before he reached ten, He had a sharp understanding, a clear mind, an intelligent heart, and a fast

memorization. He recited to his father the jurisprudence(fiqh), When he was young, may Allah have mercy on him, he studied a lot of books in interpretation(tafseer), hadith, and the words of scholars about the origins of Islam('osol Al-Islam), so Allah opened his heart in the knowledge of monotheism(Tawhid) and investigation of it And the knowledge of its contradictions that lead it astray from its path, He was diligent in his pursuit of knowledge, and at an early age, he attained abundant knowledge, to the point that his father was amazed at his understanding and said: I have benefited from my son Muhammad, the Benefits from the wisdom.

And he saw in the Hijaz the sanctification of the graves of the Companions, the Ahl al-Bayt, and the Messenger, which is not justified except for Allah, He heard people pray in Medina asking the Messenger for assistance, begging and pleading without Allah and seeking for help from the Messenger, which is against both the Quran and the Messenger's words . May Allah bless him and grant him peace.

Allah says: (Nor call on any, other than Allah; - Such will neither profit thee nor hurt thee: if thou dost, behold! thou shalt certainly be of those who do wrong) (Younes :106) .

That is, the polytheists.

وَالرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِابْنِ عَمِّهِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ :
(إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا أَسْتَعِثْتَ فَاسْتَعِثْ بِاللَّهِ) .

رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَسَنٌ صَحِيحٌ

And the Messenger, peace be upon him, said to his cousin Abdullah bin Abbas:

(If you ask, ask Allah, and if you seek help, seek help from Allah).

Narrated by Al-Tirmidhi and Hassan said it's Sahih

قَامَ الشَّيْخُ يَدْعُوا قَوْمَهُ لِلتَّوْحِيدِ وَدُعَاءِ اللَّهِ وَحْدَهُ ، لِأَنَّهُ هُوَ الْقَادِرُ وَالْخَالِقُ ، وَغَيْرُهُ عَاجِزٌ عَنْ
دَفْعِ الصَّرَعِ نَفْسِهِ وَغَيْرِهِ ، وَأَنَّ مَحَبَّةَ الصَّالِحِينَ تَكُونُ بِاتِّبَاعِهِمْ لَا بِاتِّخَاذِهِمْ وَسَائِطَ بَيْنَهُمْ وَبَيْنَ
اللَّهِ ، وَدُعَائُهُمْ مِنْ دُونِ اللَّهِ

The sheikh called his people to monotheism and supplication to Allah alone, because He is the Powerful and the Creator, and others are incapable of repelling harm from himself and others, and that the love of the righteous is by following them, not by taking them as intermediaries between them and Allah, and supplicating them instead of Allah

مؤلفاته:

وَلَهُ رَحِمَهُ اللَّهُ تَعَالَى مَوْلِفَاتٍ نَافِعَةٌ نَذْكُرُ مِنْهَا:

١ - كِتَابُ : التَّوْحِيدِ : وَ هَذِهِ الرِّسَالَةُ هِيَ مِنْ أَشْهُرِ مَوْلَفَاتِهِ ، وَ الْإِسْمُ الْكَامِلُ لِهَذَا الْكِتَابِ هُوَ : كِتَابُ التَّوْحِيدِ الَّذِي هُوَ حَقُّ اللَّهِ عَلَى الْعَبْدِ . وَ ذَكَرَ فِيهِ الشَّيْخُ حَقِيقَةَ التَّوْحِيدِ وَ حُدُودِهِ ، وَ الشُّرْكَ وَ مَفَاسِدُهُ .

٢ - كِتَابُ : كَشَفِ الشُّبُهَاتِ : وَ نَسْتَطِيعُ أَنْ نُسَمِّيَهُ تَكْمِلَةً لِكِتَابِ التَّوْحِيدِ ، وَ الْحَقِيقَةُ أَنَّ جَمِيعَ كُتُبِ الشَّيْخِ تَتَعَلَّقُ بِالتَّوْحِيدِ وَ يُمَكِّنُ أَنْ يُقَالَ أَنَّهَا كُلُّهَا تَكْمِلَةٌ لِكِتَابِ التَّوْحِيدِ .

٣ - كِتَابُ : ثَلَاثَةُ الْأُصُولِ : وَ هِيَ مَعْرِفَةُ الرَّبِّ ، وَ مَعْرِفَةُ دِينِ الْإِسْلَامِ ، وَ مَعْرِفَةُ الرَّسُولِ ، وَ هَذِهِ هِيَ الْأُصُولُ الثَّلَاثَةُ الَّتِي وَضَّحَتْ فِي هَذِهِ الرِّسَالَةِ فِي أُسْلُوبٍ جَذَّابٍ .

٤ - كِتَابُ : شُرُوطِ الصَّلَاةِ وَ أَزْكَانُهَا : وَ قَدْ شَرَحْتَ هَذِهِ الرِّسَالَةَ شُرُوطِ الصَّلَاةِ وَ هِيَ : الْإِسْلَامُ ، وَ الْعَقْلُ ، التَّمَيُّزُ ، رَفْعُ الْحَدَثِ وَ إِزَالَةُ النَّجَاسَةِ ، وَ سَتْرُ الْعَوْرَةِ وَ دُخُولُ الْوَقْتِ وَ اسْتِثْبَالُ الْقِبْلَةِ ، وَ النَّيَّةُ ، وَ ذُكِرَتْ أَرْكَانُ الصَّلَاةِ وَ وَاجِبَاتُهَا .

٥ - كِتَابُ : الْقَوَاعِدِ الْأَرْبَعِ : حَيْثُ ذَكَرَ فِي هَذِهِ الرِّسَالَةِ بَعْضُ نَوَاجِي التَّوْحِيدِ عَلَى طَرِيقَةٍ مُؤَثِّرَةٍ وَ سَهْلَةٍ .

٦ - كِتَابُ : أُصُولُ الْإِيمَانِ : وَ بَيَّنَّ أَبْوَابَ مُخْتَلِفَةٍ مِنَ الْإِيمَانِ بِالْأَحَادِيثِ ، وَ يَظْهَرُ مِنْ عِبَارَةٍ فِي الْبِدَايَةِ ، أَنَّ بَعْضَ أَوْلَادِ الشَّيْخِ قَدْ أَضَافَ إِلَيْهَا ، وَ نَصَّهَا : وَ قَدْ زَادَ فِيهِ بَعْضُ أَوْلَادِهِ زِيَادَةً حَسَنَةً .

٧ - كِتَابُ : فَضْلِ الْإِسْلَامِ : وَ قَدْ وَضَّحَ فِيهِ مَفَاسِدَ الْبِدْعِ وَ الشُّرْكَ ، كَمَا وَضَّحَ شُرُوطَ الْإِسْلَامِ .

٨ - كِتَابُ : الْكِبَائِرِ : ذَكَرَ فِيهِ جَمِيعُ أَقْسَامِ الْكِبَائِرِ ، وَاحِدَةً وَ أَحَدَةً ، مُفَصَّلَةً فِي أَبْوَابٍ ، وَ قَدْ دَعَمَتْ الْأَبْوَابَ كُلُّهَا بِنُصُوصِ الْكِتَابِ وَ السُّنَّةِ .

٩ - كِتَابُ : مُخْتَصَرُ النِّصَافِ وَ الشَّرْحُ الْكَبِيرُ : وَقَدْ اتَّجَهَتْ الرَّغْبَةُ مِنْهُ - رَحِمَهُ اللَّهُ - إِلَى اخْتِصَارِ كِتَابَيْنِ مِنْ أَشْهُرِ وَأَوْسَعِ مَا صَنَفَ فِي الْفِقْهِ الْحَنْبَلِيِّ لِمَا رَأَى فِي رَمْنِهِ مِنَ الْحَاجَةِ لِذَلِكَ . هَذَانِ الْكِتَابَانِ هُمَا : الْإِنْصَافُ فِي مَعْرِفَةِ الرَّاجِحِ مِنَ الْخِلَافِ ؛ لِلْعَلَامَةِ الْمُرَادَوِيِّ - رَحِمَهُ اللَّهُ - ت ٨٨٥ هـ . وَ الثَّانِي : الشَّرْحُ الْكَبِيرُ لِأَيِّ الْقَرْجِ ابْنِ قُدَامَةَ الْمَقْدِسِيِّ - رَحِمَهُ اللَّهُ - ت ٦٨٢ هـ .

١٠ - كِتَابُ : مُخْتَصَرُ زَادَ الْمَعَادِ : وَقَدْ اتَّجَهَتْ الرَّغْبَةُ مِنْهُ - رَحِمَهُ اللَّهُ - إِلَى اخْتِصَارِ كِتَابِ زَادَ الْمَعَادُ لِابْنِ الْقَيِّمِ - رَحِمَهُ اللَّهُ - يَتَنَاوَلُ الْفِقْهُ وَأُصُولَهُ وَالسِّيَرَةَ وَالتَّارِيخَ وَذَكَرَ فِيهِ سِيرَةَ الرَّسُولِ فِي غَزَوَاتِهِ وَحَيَاتِهِ وَتَيْنَ هَدْيِهِ فِي مَعِيشَتِهِ وَعِبَادَاتِهِ وَمُعَامَلَتِهِ لِأَصْحَابِهِ وَأَعْدَائِهِ .
وَلَهُ فَتَاوَى وَرَسَائِلُ جَمَعَتْ بِاسْمِ مَجْمُوعَةٍ مُؤَلَّفَاتِ الْإِمَامِ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ تَحْتَ إشرافِ جَامِعَةِ الْإِمَامِ مُحَمَّدِ بْنِ سَعُودٍ.

His writings:

He, may Allah Almighty have mercy on him, has useful books, among which we mention:

- 1- **Book: Monotheism** : This letter is one of his most famous books, and the full name of this book is: the book of monotheism, Which is the right of Allah upon the servant. In it, the Shaykh mentioned the truth of monotheism and its limits, and polytheism and its evils.
- 2- **Book: Exposing Suspicions** : We can call it a continuation of the Book of Tawhid, and the truth is that all the Sheikh's books are related to monotheism, and it can be said that they are all a continuation of the Book of Tawhid.
- 3- **Book: Three Principles** : It is knowledge of the Lord (Allah), knowledge of the religion of Islam, and knowledge of the Messenger, and these are the three principles that were attractively explained in this message.
- 4- **Book: Conditions and pillars of prayer** : This message explained the conditions of prayer, which are: Islam (Al-Islam), reason (Al-eaql), discernment (tamyez), raise the impurity (rafe alhadath) and removing impurity ('iizalat alnajas), covering the private parts (sitr aleawra), entering the time (dukhl Al-waqt), and facing the Qiblah (aistiqlal Al-Qiblah), the intention (alniya), and mentioned the pillars and obligations of prayer.

5- **Book: The four rules** : In this message, he mentioned some aspects of monotheism effectively and easily.

6- **Book: Principles of faith** : And between different sections of faith in hadiths, and it appears from a phrase at the beginning, that some of the Sheikh's children have added to it, and its text: and some of his children have increased well increases in it.

7- **Book: The virtue of Islam** : In it he explained the evils of heresy and polytheism, and he also explained the conditions of Islam.

8- **Book: Major sins** : It contains all types of major sins, one by one, detailed in chapters, and all chapters are supported by texts of the Qur'an and Sunnah.

9- **Book: A summary of fairness and great explanation** : His desire - may Allah have mercy on him - was directed to condensing two books from the most famous and extensive works in Hanbali jurisprudence(fiqh) regarding he saw the need for that in his time. That's why. These two books are: Fairness in knowing what is more correct than the disagreement(al'iinsaf fi maerifat alrrajih min alkhilaf) ; By Allama Al-Muradiwi - may Allah have mercy on him - d. 885 AH. The second: The great explanation (Al-Sharh Al-Kabir) by Abu Al-Faraj Ibn Qudamah Al-Maqdisi - may Allah have mercy on him - d. 682 AH.

10- **Book: Mukhtasar Zad Al-Maad** : His desire - may Allah have mercy on him - was directed towards condensing the book of Zaad al-Ma'ad by Ibn al-Qayyim - may Allah have mercy on him - which deals with jurisprudence(fiqh), its origins, biography, history, and mentions the biography of the Messenger. in his battles and his life, and his guidance in his life, his acts of worship, and his treatment of his companions and enemies.

He has fatwas and letters that were collected in the name of the group of books of Imam Muhammad bin Abdul Wahhab under the supervision of Imam Muhammad bin Saud University.

وفاته:

تُوفِّيَ رَحِمَهُ اللَّهُ تَعَالَى عَامَ ١٢٠٦ هـ عَنْ إِحْدَى وَتِسْعِينَ سَنَةً قَضَاهَا فِي مَيِّدَانِ الْعِلْمِ وَالْجِهَادِ
وَالدَّعْوَةِ ، فَرَحِمَهُ اللَّهُ رَحْمَةً وَاسِعَةً وَجَزَاهُ عَنِ السَّلَامِ وَالْمُسْلِمِينَ خَيْرَ الْجَزَاءِ إِنَّهُ سَمِيعٌ
مُجِيبٌ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ وَسَلَّم عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

His death:

May Allah Almighty have mercy on him passed away in 1206 AH at the age of ninety-one years that he spent in the field of knowledge, jihad and invitation. May Allah have mercy on him and reward him on behalf of Islam and Muslims with the best reward. He (Allah) is All-Hearing and Answerer and praise be to Allah, may Allah's blessings and peace be upon our Prophet Muhammad and his family and companions.

تَرْجَمَةٌ مِنَ الْعَرَبِيَّةِ إِلَى الْأَنْجَلِيزِيَّةِ

أبو قتادة سيف الله

Transelating from Arabic to English

Abo-Qatada SaifAllah

جَمْعٌ وَإِعْدَادٌ

أبو قتادة سيف الله

Preperation and collecting

Abo-Qatada Saif Allah

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾

قَالَ الْإِمَامُ الْمُجَدِّدُ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ رَحِمَهُ اللَّهُ تَعَالَى فِي « ثَلَاثَةِ الْأُصُولِ وَأَدِلَّتْهَا »

الْمَثْنُ

﴿ In the name of Allah, Most Gracious, Most Merciful ﴾

the renovator sheik Al-Imam Muhammad bin Abdul Wahhab (may Allah Almighty have mercy on him)

Said in : « Three principles and their evidence »

The text

اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ:

Know, may Allah have mercy on you, that we must learn four matters:

المسألة الأولى: الْعِلْمُ: وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ.

The first matter: knowledge, which is knowledge of Allah, knowledge of His Prophet, and knowledge of the religion of Islam with the evidence.

المسألة الثانية: الْعَمَلُ بِهِ .

The second matter: work with it.

المسألة الثالثة: الدَّعْوَةُ إِلَيْهِ .

The third matter: invitation to it.

المسألة الرَّابِعَةُ: الصَّبْرُ عَلَى الْأَذَى فِيهِ .

The fourth matter: Patience with the harm in it.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ : وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾ {سورة العصر}

And the evidence is His saying In the Name of Allah, the Most Gracious, the Most Merciful : By time, verily Man is in loss, except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching the Truth, and the mutual of Patience.

قَالَ الشَّافِعِيُّ . - رَحِمَهُ اللَّهُ تَعَالَى - : لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةُ لَكَفَتْهُمْ.

Al-Shafi'i - may Allah Almighty have mercy on him - said: "If Allah had not sent down a proof for His creation except this surah, it would have sufficed them.

وَقَالَ الْبُخَارِيُّ . رَحِمَهُ اللَّهُ تَعَالَى : بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ ﴾ (محمد: من الآية ١٩)

" **Al-Bukhari**, may Allah have mercy on him, said: Seeking knowledge before speech and action. And the evidence is His saying: (Know then that there is no god but Allah and ask forgiveness for your sin.) (Muhammad: from Ayah 19)

فَبَدَأَ بِالْعِلْمِ (قَبْلَ الْقَوْلِ وَالْعَمَلِ).

So, he started with knowledge before words and deeds.

اعْلَمُ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ، تَعْلُمُ هَذِهِ الْمَسَائِلَ الثَّلَاثِ ، وَالْعَمَلُ بِهِنَّ:

Know, may Allah have mercy on you, that it is mandatory for every Muslim man and woman to learn these three matters and act upon them:

الأولى: أَنَّ اللَّهَ خَلَقَنَا، وَرَزَقَنَا، وَلَمْ يَتْرُكْنَا هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا، فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ، وَمَنْ عَصَاهُ دَخَلَ النَّارَ

The first: Allah created us and provided for us, and did not leave us neglected, but rather sent us a messenger. Whoever obeys him will enter Paradise, and whoever disobeys him will enter Hell.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: (إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾) (المزمل:١٥-١٦)

The evidence is the Almighty saying: We have sent to you, (O men!) a messenger, to be a witness concerning you, even as We sent a messenger to Pharaoh, But Pharaoh disobeyed the messenger; so, we seized him with a heavy Punishment

(Al-Muzzammil:15-16)

الثانية: أَنَّ اللَّهَ لَا يَرْضَىٰ أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلَكٌ مُّقَرَّبٌ، وَلَا نَبِيٌّ مُّرْسَلٌ؛

The second: that Allah does not accept that anyone associate with Him in worshiping Him, neither a close angel nor a prophet sent

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ (الجن: ١٨)

The evidence is the Almighty's saying: (And the places of worship (Al Masajid) are for Allah (alone): So, invoke not any one along with Allah) (Al-Jinn: 18)

الثَّالِثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ، وَوَحَّدَ اللَّهَ لَا يَجُوزُ لَهُ مُوَالَاةٌ مِنْ حَادِّ اللَّهِ وَرَسُولِهِ، وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ؛

The third: that whoever obeys the Messenger and worship Allah, it is not permissible for him to be loyal to those who oppose Allah and His Messenger, even if he is the closest relative.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾ (المجادلة:٢٢)

And the proof is what Allah says (Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (forever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity).

(al Mujadalah:22)

إِعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ، أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ، مُخْلِصًا لَهُ الدِّينَ.
وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ، وَخَلَقَهُمْ لَهَا؛

Know, may Allah guide you to his obedience, that Hanifism is the religion of Abraham, that you worship Allah alone, making the religion pure for Him, and with that Allah commanded all people and created them for it

كَمَا قَالَ تَعَالَى: وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ (الذريات: ٥٦)

as He, the Almighty, said: I have only created Jinns and humans, that they may worship me (Adh-Dhariyat:56)

ومعنى يعبدون: يوحّدون،

And the meaning of the worship is they declare: Tawhid,

وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدُ، وَهُوَ: إِفْرَادُ اللَّهِ بِالْعِبَادَةِ

and the greatest thing that Allah has commanded is monotheism, which is singling out Allah for worship.

وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكُ، وَهُوَ: دَعْوَةُ غَيْرِهِ مَعَهُ،

and the greatest thing that He has forbidden is polytheism, which is praying for others with Him.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴿٣٦﴾ (النساء: من الآية 36)

And the evidence is the Almighty's saying: "Worship Allah and do not associate anything with Him" (An-Nisa: from Ayah 36).

فَإِذَا قِيلَ لَكَ: مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا؟
فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبَّهُ، وَدِينَهُ، وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

If you are asked what are the three principles that a person must know, then say that the worshipper knows his Lord, his religion, and his Prophet Muhammad, may Allah's bless and peace be upon him.

الأَصْلُ الْأَوَّلُ

First principle

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟

فَقُلْ: رَبِّيَ اللَّهُ الَّذِي رَبَّنِي، وَرَبِّي جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ؛

If it is said to you who is your Lord, then say: My Lord is Allah who raised me and the whole worlds by his grace, and he is my deity, I have no deity but Him

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ (الفاتحة: 2)

وَكُلُّ مَنْ سِوَى اللَّهِ عَالَمٌ، وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

And the evidence is His saying, Almighty: (Praise be to Allah, Lord of the worlds) (Al-Fatiha:2) and everything other than Allah is known, and I am one of them

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟، فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ،

So, if you are told: How do you know your Lord, so say by His signs and His creatures

وَمِنْ آيَاتِهِ: اللَّيْلُ، وَالنَّهَارُ، وَالشَّمْسُ، وَالْقَمَرُ .

and among His signs are: the night and the day, the sun and the moon;

وَمِنْ مَخْلُوقَاتِهِ: السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ وَمَنْ فِيهِنَّ، وَمَا بَيْنَهُمَا؛

and among His creatures are: the seven heavens, the seven earths, whoever is in them, and what is between them.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ (فصلت: ٣٧)

And the evidence is what the Almighty said: (Among His Signs are the Night and the Day, and the Sun and the Moon, do not prostrate the sun and the moon, but prostrate Allah, who created them, if it is Him ye worship) (Fussilat:37).

وَقَوْلُهُ تَعَالَى: إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾ (الأعراف: ٥٤)

And another evidence of what Allah said: (Your lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He covers the night with the day, seeking Him constantly, And the sun, the moon, and the stars are subjected to His commands, I Indeed, to Him belongs the creation and the command, blessed be Allah, Lord of the worlds) (al-Araf:54)

وَالرَّبُّ هُوَ الْمَعْبُودُ.

And Allah is the one who is worshiped.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: (يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ (البقرة: ٢١-٢٢)

And the evidence is what Allah Almighty said: (O ye people! Adore your Lord, who created you and those who came before you, that you may become righteous; He who made for you the earth a habitat and the sky a structure. and sent down rain from the sky and brought forth thereby fruits as a provision for you. So do not set up rivals to Allah while you are know [that there is nothing like Him). (Al-Baqarah:21-22)

قَالَ ابْنُ كَثِيرٍ . رَحِمَهُ اللَّهُ تَعَالَى : الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحِقُّ لِلْعِبَادَةِ.

Ibn Kather, may Allah Almighty have mercy on him, said: “The Creator of these things is who is worthy of worship.

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا مِثْلُ :

الإِسْلَام، وَالْإِيْمَانِ، وَالْإِحْسَانِ، وَمِنْهُ:

الدُّعَاءُ، وَالْخَوْفُ، وَالرَّجَاءُ، وَالتَّوَكُّلُ، وَالرَّغْبَةُ، وَالرَّهْبَةُ، وَالْخُشُوعُ، وَالْخَشْيَةُ،
وَالْإِنَابَةُ، وَالْاسْتِعَاذَةُ، وَالْاسْتِعَاذَةُ، وَالذَّبْحُ، وَالنَّذْرُ، وَغَيْرُ ذَلِكَ مِنْ
أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا. كُلُّهَا لِلَّهِ تَعَالَى.

And the types of worship that Allah commanded:

such as Islam, faith (Iman), and charity(kindness)

including supplication (Al-duaa), fear(Al-khofe), hope(Al-rgaa),
trust(Al-tokl), desire(Al-ragpah), awe(Al-rahpa), reverence(Al- kashua),
fear(Al-kashia), repentance(Al-anabh), seeking help "in any case"(Al-
Astana), seeking refuge(Al-astazh), seeking help "in a test or
important situations"(Al-astghasa) , slaughtering(Al-zabh), vowing(Al-
nazr), and other types of worship that Allah commanded, They are all
for Allah Almighty.

وَالدَّلِيلُ: قَوْلُهُ تَعَالَى : وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ (الجن:١٨)

And the evidence is what Allah Almighty said, (And the places of
worship(Al-Masjid) are for Allah (alone): So, invoke not any one along
with Allah.) (Jinn:18)

فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللَّهِ؛ فَهُوَ مُشْرِكٌ كَافِرٌ؛

Whoever did any of it for anyone, but Allah is a polytheist and an unbeliever.

وَالدَّلِيلُ: قَوْلُهُ تَعَالَى: وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾ (المؤمنون: ١١٧)

And the evidence is what Allah Almighty said, (And whoever invokes besides Allah another deity for which he has no proof - then his reckoning will be only with his Lord! Indeed, the disbelievers will not succeed.) (Al- Mumenoon:117)

وَفِي الْحَدِيثِ: (الدُّعَاءُ مَخِ الْعِبَادَةِ).

In the hadeeth: supplication is the brain of worship.

وَالدَّلِيلُ: قَوْلُهُ تَعَالَى: وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾ (غافر: ٦٠)

And the evidence is what Allah Almighty said, (Your Lord has said, call on Me, and I will hear you!' Indeed, those who are disdainful of My worship will enter hell in utter humiliation) (Ghafir:60)

وَدَلِيلُ الْخَوْفِ: قَوْلُهُ تَعَالَى: إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَائَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾ (آل عمران: ١٧٥)

The evidence of fear (Al-khofe) is what Allah said: (It is only Satan who frightens his guardians, so do not fear them, but fear Me, if you are [truly] believers!) (Aal-e-Imran:175).

وَدَلِيلُ الرَّجَاءِ: قَوْلُهُ تَعَالَى: فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾ (الكهف من الآية: ١١٠)

And the evidence of hopefulness (Al-rgaa) is what Allah said: So whoever hopes to meet his Lord, let him do righteous deeds and not associate anyone else with the worship of his Lord) (Al-Kahf: from ayah 110)

وَدَلِيلُ التَّوَكُّلِ: قَوْلُهُ تَعَالَى: وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾ (المائدة من الآية: ٢٣)

The evidence of trust (Al-tokl) in Allah is: (And in Allah you must place your trust if you are [truly] believers!") (Al-Maidah from Ayah:23)

وقوله: وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿٣﴾ (الطلاق من الآية: ٣)

And what Allah said: (And if anyone puts his trust in Allah, sufficient is (Allah) for him) (Al-Talaq from Ayah:3)

وَدَلِيلُ الرَّغْبَةِ، وَالرَّهْبَةِ، وَالْخُشُوعِ: قَوْلُهُ تَعَالَى: إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾ (الأنبياء من الآية: ٩٠)

And the evidence of **desire (Al-ragpah)**, **awe (Al-rahpa)** and **reverence (Al-kashua)** is the Almighty's saying (Indeed, they (the three) were hastening in emulation in good deeds; and supplicate to Us with desire and awe and they were humble to Us) (Al-Anbiya from Ayah:90)

وَدَلِيلُ الْخَشْيَةِ: قَوْلُهُ تَعَالَى: فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ﴿١٥٠﴾ (البقرة من الآية: ١٥٠)

And the evidence of fear is (fear them not but fear Me.)

(Al-Baqara from Ayah:150)

وَدَلِيلُ الْإِنَابَةِ: قَوْلُهُ تَعَالَى: وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ ﴿٥٤﴾ (الزمر من الآية: ٥٤)

And the evidence of repentance (Al-anabh) is: (And turn in repentance to your Lord and submit to Him) (Az-Zumar from Ayah:54)

وَدَلِيلُ الاسْتِعَانَةِ: قَوْلُهُ تَعَالَى: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ (الفتاحة: ٥)

وَفِي الْحَدِيثِ: (وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ).

And the evidence of seeking help” in any case” (Al-Astana) is (Thee do we worship, and Thine aid we seek (for each and everything)

(Al-Fatiha:5)

And in the hadith: (If you seek help, seek help from Allah).

وَدَلِيلُ الاسْتِعَاذَةِ: قَوْلُهُ تَعَالَى: قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ (الناس: ١)

And the evidence of seeking refuge (Al-astazh) is: (Say: I seek refuge from the Lord of the mankind,) (An-Nas:1)

وَدَلِيلُ الاسْتِغَاثَةِ: قَوْلُهُ تَعَالَى: إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبْ لَكُمْ ﴿٩﴾

(الأنفال: من الآية ٩)

And the evidence of seeking help “in a test or important situations” (Al-astghasa) is (Remember ye implored the assistance of your Lord, and He answered you) (Al-Anfal from Ayah:9)

وَدَلِيلُ الذَّبْحِ: قَوْلُهُ تَعَالَى: قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ (الأنعام: ١٦٣ -

١٦٣)

And the evidence for **slaughtering (Al-zabh)** is the Almighty's saying (Say: "My prayer, my sacrifice, my life, and my death belong to Allah, the Lord of the Worlds" (He has no partner. With that, I have been commanded, and I am the first.) Al-Muslimeen) (Al-An'am: 162-163)

وَمِنَ السُّنَّةِ: (لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ)

رَوَاهُ مُسْلِمٌ فِي الصَّحِيحِ مِنْ حَدِيثِ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ

and from the **Sunnah**: "May Allah curse those who sacrifice to other than Allah.

narrated it Muslim by Ali hadith may Allah be pleased with him.

ودليل النذر قوله تعالى: يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

(الأنسان: ٧)

And the evidence for the **vow (Al-nazr)** is the Almighty's saying (They fulfill their vows and fear a day whose evil will be widespread.)

(Al-Insan:7)

الأصلُ الثاني

The second principle

مَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ:

وَهُوَ: الْإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ، وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ، وَالْبَرَاءَةُ مِنَ الشَّرِكِ وَأَهْلِهِ،

Knowing the religion of Islam with evidence:

which is submission to Allah through monotheism, submission to Him through obedience, and disavowal of polytheism and its people,

وَهُوَ ثَلَاثُ مَرَاتِبَ:

الْإِسْلَامُ، وَالْإِيمَانُ، وَالْإِحْسَانُ. وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ.

which is of three ranks:

Islam, faith, charity, and every rank has pillars.

المرتبة الأولى: الإسلام.

فَأَرْكَانُ الْإِسْلَامِ خَمْسَةٌ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ بَيْتِ اللَّهِ الْحَرَامِ.

First rank: Islam.

so the pillars of Islam are five: testifying that there is no God but Allah and that Muhammad is the Messenger of Allah, establishing prayer (Al-Salah), Almsgiving, Charity (Al-zakat), fasting (Al-syam) Ramadan, and pilgrimage (Hijj) to the Sacred House of Allah.

فَدَلِيلُ الشَّهَادَةِ: قَوْلُهُ تَعَالَى: شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ (آل عمران: ١٨)

Evidence of testifying what almighty said: (Allah bears witness that there is no god but He, His angels, and those endowed with knowledge, standing with justice. No god exists but He, the Exalted in Power, the Wise.) (Al Imran: 18)

وَمَعْنَاهَا: الْا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ،

and its means: that there is no deity worthy of worship except Allah,

و(لا إله) نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ،

And(there is no deity) negating all that is worshiped besides Allah,

(إِلَّا اللَّهُ) مُثَبِّتًا الْعِبَادَةَ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ، كَمَا أَنَّهُ لَيْسَ لَهُ شَرِيكَ فِي مُلْكِهِ.

(except Allah) affirming the worship of Allah alone, who has no partner in worshipping Him, just as he has no partner in his dominion.

وَتَفْسِيرُهَا: الَّذِي يُوضِّحُهَا قَوْلُهُ تَعَالَى: وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ (الزخرف: ٢٦-٢٨)

And its interpretation, which is clarified by the Almighty's saying: (And when Abraham said to his father and his people, “Indeed, I am disavowed of what you worship) * (Except He who created me, for He will guide me.) * (And made it a word that will remain in his offspring, so that they may return) (Al-Zukhruf 26:28)

وَقَوْلُهُ تَعَالَى: قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ (آل عمران:64)

And the Almighty says: (Say, O People of the Book, come to common terms as between us and you, that we worship none but Allah, and that we do not associate anything with Him, nor Some of us take others as a lords without Allah, so if they turn away, then say: Bear witness that we are Muslims.”) (Al-Imran: 64)

وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ: قَوْلُهُ تَعَالَى: لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ ﴿١٢٨﴾ (التوبة:128)

And the evidence of the testimony that Muhammad is the Messenger of Allah, is the Almighty's saying: (I Indeed there has come to you a messenger from among yourselves, dear to him is what you have suffered, anxious for you towards the believers, compassionate and merciful.)
(At-Taubah:128)

وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ: طَاعَتُهُ فِيمَا أَمَرَ، وَتَصَدِيقُهُ فِيمَا أَخْبَرَ، وَاجْتِنَابُ مَا نَهَى عَنْهُ وَزَجَرَ وَأَلَّا يُعْبَدَ اللَّهُ إِلَّا بِمَا شَرَعَ.

And the meaning of the testimony that Muhammad is the Messenger of Allah: is obedience to him in what he commanded, believing in what he informed, and avoiding what

he forbade and reprimanded. And that Allah is not worshiped except by what He has legislated.

وَدَلِيلُ الصَّلَاةِ، وَالزَّكَاةِ، وَتَفْسِيرُ التَّوْحِيدِ: قَوْلُهُ تَعَالَى: وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾ (البينة:5)

And the evidence for prayer, zakat, and the interpretation of monotheism is the Almighty's saying: (And they have been commanded no more than this: To worship Allah, being sincere to Him in religion, as true, and to establish prayer and to pay zakat, and that is the right religion) (Al-Bayyinah:5)

وَدَلِيلُ الصَّيَامِ: قَوْلُهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ (البقرة:183)

And the evidence for fasting is the Almighty's saying: (O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous) (Al-Baqarah:183)

وَدَلِيلُ الْحَجِّ: قَوْلُهُ تَعَالَى: وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٨٣﴾ (آل عمران: من الآية 97)

And the evidence for Hajj is the Almighty's saying: (And to Allah the duty of the people to perform the Hajj to the House, whoever can make a way to it, and whoever disbelieves, then Allah is Self-sufficient of the worlds.) (Al-Imran: from verse 97)

الْمَرْتَبَةُ الثَّانِيَةُ: الْإِيمَانُ: وَهُوَ بَضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

The second rank: Faith; which is a few seventy branches, the highest of which is saying there is no God but Allah, and the lowest of them is removing harm from the way, and modesty is a branch of faith

وَأَرْكَانُهُ سِتَّةٌ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ،

and its six pillars are: to believe in Allah, His angels, His books, His messengers, and the Last Day, and believe in destiny, the good and the bad.

وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السِّتَّةِ: قَوْلُهُ تَعَالَى: لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴿١٧٧﴾ (البقرة: من الآية ١٧٧)

The evidence on these six pillars: is Allah's saying: (Righteousness is not in turning your faces towards the east or the west. Rather, the righteousness are those who believe in Allah, the Last Day, the angels, the books, and the Prophets.) (Al-Baqara: from ayah177)

ودليل القدر: قَوْلُهُ تَعَالَى: إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾ (القمر: ٤٩)

and the evidence of destiny The Almighty says: (Verily, all things have We created on destiny) (Al-Qamar: 49)

لَمَرْتَبَةُ الثَّالِثَةُ: الْإِحْسَانُ

رُكْنٌ وَاحِدٌ ، وهو : (أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ)

The third rank: charity

is one pillar, which is “to worship Allah as if you see Him, and if you do not see Him, then He sees you.”

الدَّلِيلُ قَوْلُهُ تَعَالَى: إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾
(النحل: ١٢٨)

and the evidence what the Almighty says: (Indeed, Allah is with those who restrain themselves and those who are doers of good.)

(Alnahl:128)

وقوله تعالى: وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾ الَّذِي يَرَاكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِي السَّاجِدِينَ ﴿٢١٩﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾ (الشعراء: ٢١٧-٢٢٠)

And the Almighty said: (And put your trust in the Mighty, the Merciful Who, seeth thee when you standing forth (in prayer), And your turning among those who prostrate, For it is He Who heareth and knoweth all things.) (Alshuaraa 217-220)

وقوله تعالى: وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ﴿٦١﴾ (يونس: من الآية ٦١)

And the almighty said: (In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Quran,- and whatever deed ye (mankind) may be doing,- We are witnesses thereof when ye are deeply engrossed therein.) (Younus:from ayah61)

وَالدَّلِيلُ مِنَ السُّنَّةِ: حَدِيثُ جِبْرِيلَ الْمَشْهُورُ: عَنْ عُمَرَ بْنِ الْخَطَّابِ . رَضِيَ اللَّهُ عَنْهُ .
قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The evidence from Sunnah is: the famous Hadeeth about Gebreel:

On the authority of Omar bin Al-Khattab - may Allah be pleased with him - he said: While we were sitting with the Prophet - may Allah bless him and grant him peace,

إِذْ طَلَعَ عَلَيْنَا رَجُلٌ، شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ،
وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، فَجَلَسَ إِلَى النَّبِيِّ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ،
وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ،

وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ

when a man with very white clothes, and very black hair, did not see the traces of travel on him, and none of us knew him, he sat down with the Prophet, may Allah bless him and grant him peace, So he leaned his knees against his knees and placed his palms on his thighs.

and said,O Muhammid tell me about Islam.

فَقَالَ: (أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا).

He said: “To bear witness that there is no God, but Allah and that Muhammad is the Messenger of Allah, to establish prayer, to pay zakat, to fast Ramadan, And perform Hajj to the House if you are able to reach it.”

قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ.

He said: you are right, so we were amazed him, he ask him and believe him.

قَالَ: أَخْبِرْنِي عَنِ الْإِيمَانِ.

He said: tell me about faith(Iman).

قَالَ: (أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ).

He said: (to believe in Allah and his angels and his books and his prophets and the last day and to believe in destiny(qadar) its good and bad).

قَالَ: صَدَقْتَ.

He said: you are right.

قَالَ: أَخْبِرْنِي عَنِ الْإِحْسَانِ.

He said: Tell me about charity (Ihsaan).

قَالَ: (أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ).

He said: (To worship Allah as if you see Him. And if you don't see him, then hee sees you).

قَالَ: أَخْبِرْنِي عَنِ السَّاعَةِ.

He said: Tell me about the Hour of Resurrection.

قَالَ: (مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ).

He said: (The one being asked about it does not know more than the questioner).

قال: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا.

He said: tell me about its signs.

قال: (أَنْ تِلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ).

He said: (That the female slave will give birth to her mistress, and that you will see the barefoot, naked, destitute shepherds competing in constructing buildings.)

فَمَضَى، فَلَبِثْنَا مَلِيًّا، **فَقَالَ:** (يَا عُمَرُ أَتَدْرُونَ مَنْ السَّائِلُ؟).

Thereupon the man went off. we waited a while then **he(the prophet)** **said:** O Omar do you know who that questioner was?

قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ،

we said: Allah and his messenger knows better.

قال: (هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ).

Prophet said: that was Gebreel, he came to teach you your religion.

الأَصْلُ الثَّالِثُ

The third principle

مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Knowing your Prophet Muhammad, may Allah bless him and grant him peace

وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ وَعَلَى نَبِيِّنَا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ،

and he is Muhammad bin Abdullah bin Abdul Muttalib bin Hashim, and Hashim is from the Quraysh, and the Quraysh are from the Arabs, and the Arabs are from the descendants of Ismail bin Ibrahim Al-Khalil, upon him and our Prophet, the best blessings and peace

وَلَهُ مِنَ الْعُمُرِ ثَلَاثٌ وَسِتُّونَ سَنَةً، مِنْهَا أَرْبَعُونَ قَبْلَ النَّبُوءَةِ، وَثَلَاثٌ وَعِشْرُونَ فِي النَّبُوءَةِ. نُبِّئَ بِ(اِقْرَأْ)، وَأُرْسِلَ بِ(الْمُدَّثِّرِ)، وَبَلَدُهُ مَكَّةُ.

And he has sixty-three years of age - forty of them before the prophecy, and twenty-three being a prophets, He was notified with (Iqra'), He was sent by (Al-Muddathir), and his city is Makkah.

بَعَثَهُ اللَّهُ بِالنَّذَارَةِ عَنِ الشِّرْكِ، وَبِالدَّعْوَةِ إِلَى التَّوْحِيدِ،

Allah sent him to warn against polytheism(Shirk) and to call to monotheism(Tawhid).

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمْنُنْ تَسْتَكْثِرُ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾ (المدثر: ١ - ٧)

The evidence is Allah's saying: (O you covered up 'in your clothes'! Arise and warn! And thy Lord do thou magnify! And your garments so purify, And all abomination shun!, Nor expect, in giving, any increase (for thyself)!, and to your Lord's be patient). (AlMudathis 1-7)

وَمَعْنَى: (قُمْ فَأَنْذِرْ): يُنْذِرُ عَنِ الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ.

The meaning of: (Arise and warn): is warn about polytheism (Shirk) and calls for monotheism(Tawhid).

(وَرَبَّكَ فَكَبِّرْ). أَي: عَظِّمُهُ بِالتَّوْحِيدِ.

(And thy Lord do thou magnify!). Meaning :glorify him with monotheism.

(وَثِيَابَكَ فَطَهِّرْ): أَي: طَهَّرْ أَعْمَالَكَ عَنِ الشِّرْكِ.

And your garments so purify: purify your deeds from Shirk.

(وَالرُّجْزَ فَاهْجُرْ): الرُّجْزُ: الْأَصْنَامُ، وَهَجْرُهَا: تَرْكُهَا، وَالْبَرَاءَةُ مِنْهَا وَأَهْلُهَا،

And all abomination shun!: abomination: idols, abandoning them, avoiding them, disavowing them and their people,

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ، وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ، وَفُضِّصَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ، وَصَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ، وَبَعْدَهَا أُمِرَ بِالْهَجْرَةِ إِلَى الْمَدِينَةِ،

He spent ten years calling for monotheism(Tawhid) and after the ten he was taken up to heaven, and the five daily prayers were made obligatory

for him, and he prayed in Mecca for three years After that, he was ordered to migrate to Medina.

وَالْهَجْرَةُ الْإِنْتِقَالُ مِنْ بَلَدِ الشُّرْكِ إِلَى بَلَدِ الْإِسْلَامِ.

Migration is moving from a polytheism (Shirk) country to a Muslim one

وَالْهَجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الْأُمَّةِ مِنْ بَلَدِ الشُّرْكِ إِلَى بَلَدِ الْإِسْلَامِ، وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ،

Migration is obligatory upon this nation from the land of polytheism to the land of Islam, and it will continue until the Hour comes.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَغْفُو عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا غَفُورًا ﴿٩٩﴾ (النساء: ٩٧-٩٩)

The evidence is Allah's saying: (that, those whom the angels take to death are unjust to themselves., They said to them: “in what were you in?” they respond with, “We were oppressed in the land.” The angels said, “Wasn’t Allah’s land vast so migrated there?” For those, their abode is Hell, and it is an evil destination. Except those who are (really) oppressed men, women, and children whoo can't help it, nor find a way. It is these, perhaps Allah will pardon them, and Allah is Pardoning and Forgiving.) (An-Nisa:97:99)

وَقَوْلُهُ تَعَالَى: يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّاي فَاعْبُدُونِ ﴿٥٦﴾
(العنكبوت: ٥٦)

And another evidence of what Allah said: (O My servants who have believed, my earth is vast, so worship Me.) (Al-Ankaboot:56)

قَالَ الْبُغَوِيُّ رَحِمَهُ اللَّهُ: نَزَلَتْ هَذِهِ الْآيَةُ فِي الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ وَلَمْ يُهَاجِرُوا، نَادَاهُمُ اللَّهُ بِاسْمِ الْإِيمَانِ.

Albaghawī my Allah have mercy on him said : This Ayah was revealed about the Muslims who were in Mecca and did not emigrate. Allah called them in the name of faith.

وَالدَّلِيلُ عَلَى الْهَجْرَةِ مِنَ السُّنَّةِ: قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا).

The evidence for migration from the Sunnah is his saying, may Allah bless him and grant him peace: “Hijrah does not cease until repentance ceases, and repentance does not cease until the sun rises from the west”.

فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أُمِرَ بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ، مِثْلُ: الزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالْأَذَانِ، وَالْجِهَادِ، وَالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَغَيْرِ ذَلِكَ مِنْ شَرَائِعِ الْإِسْلَامِ، أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ،

When he settled in Medina, he was ordered to follow the rest of the laws of Islam, such as zakat, fasting, pilgrimage, jihad, the call to prayer, enjoining good and forbidding evil, and other than the laws of Islam, He spent ten years doing this,

وَتُوفِيَ. صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ. وَدِينُهُ بَاقٍ. وَهَذَا دِينُهُ، لَا خَيْرَ إِلَّا دَلَّ الْأُمَّةَ عَلَيْهِ، وَلَا شَرَّ إِلَّا حَذَّرَهَا مِنْهُ،

He, may Allah's prayers and peace be upon him, has died, and his religion remains, and this is his religion. There is no good that he never mentioned.. and no evil that he didn't warn about.

وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ التَّوْحِيدُ، وَجَمِيعُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ،

And the goodness that he lead it to: Tawhid, and all things that Allah love and please with

وَالشَّرُّ الَّذِي حَذَّرَهَا مِنْهُ الشُّرْكُ، وَجَمِيعُ مَا يَكْرَهُهُ اللَّهُ وَيَأْبَاهُ.

And the evil that he warned us about: polytheism (**Shirk**) and all things that Allah hates and rejects

بَعَثَهُ اللَّهُ إِلَى النَّاسِ كَافَّةً، وَافْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ الْجِنِّ وَالْإِنْسِ؛

Allah sent him to all people and mandated his obedient on all people, including humans and Jins

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴿١٥٨﴾ (الأعراف: من الآية ١٥٨)

The proof is that Allah said: "O people, I am Allah's messenger to you all." (Al-Aaraf, 158)

وَكَمَّلَ اللَّهُ بِهِ الدِّينَ؛

And by him Allah completed the religion;

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴿٣﴾ (المائدة: من الآية 3)

The proof that Allah said, "Today I have completed your religion for you, and have completed my grace upon you, and have approved Islam our religion to you" (almaidah:From ayah 3)

وَالدَّلِيلُ عَلَى مَوْتِهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَوْلُهُ تَعَالَى : إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾ (الزمر: ٣٠-٣١)

And the evidence of his death my Allah have peace upon him is what

Allah said: (You (O Prophet) will certainly die, and they will die too.

Then on the Day of Resurrection, you will dispute before your Lord.)

(Al zumar 30-31)

وَالنَّاسُ إِذَا مَاتُوا يُبْعَثُونَ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى : مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾ (طه: ٥٥)

And when people die they rise; And the evidence is what Allah said:

(From the earth We created you, and into it We will return you, and from it We will bring you back again.) (Taha:55)

وَقَوْلُهُ تَعَالَى : وَاللَّهُ أَنْبَتَكُمْ مِّنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ (نوح: ١٧-١٨)

And Allah's saying: "And Allah has grown ye from the earth growing

(gradually), And in the End, He will return you into the (earth), and raise you forth (again at the Resurrection)?" (Nuh 17-18)

وَبَعْدَ الْبَعْثِ مُحَاسِبُونَ وَمَجْزِيُّونَ بِأَعْمَالِهِمْ،

And after they rise, He asks them about their deeds and rewards upon them for their deeds.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾ (النجم:٣١)

And the evidence is Allah's saying: "and, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according on their deeds, and He rewards those who do good, with what is best."
(An-Najm:31)

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: رَعِمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ (التغابن:٧)

And whoever denies the resurrection has disbelieved, the evidence is Allah's saying: (The disbelievers claim they will not be resurrected. Say, (O Prophet,) "Yes, by my Lord, you will surely be resurrected, then you will certainly be informed of what you have done. And that is easy for Allah.") (Al-taghabun:7)

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنْذِرِينَ؛

And Allah sent all the messengers bringing good tidings and warnings.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ﴿١٦٥﴾ (النساء: من الآية ١٦٥)

And the evidence is what Allah said: "Messengers bringing good tidings and warnings, so that people may have no argument against Allah after the Messengers." (An-Nisa:165)

وَأَوَّلُهُمْ نُوحٌ عَلَيْهِ السَّلَامُ،

And first of them was Nuh peace be upon him

وَأَخِرُهُمْ مُحَمَّدٌ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَهُوَ خَاتَمُ النَّبِيِّينَ؛

And the last of them was Muhammad may Allah bless him and grant him peace, he is the last of messengers.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾ (الأحزاب: ٤٠)

And the evidence is what Allah said (Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the last of the Prophets: and Allah has full knowledge of all things.)
(Al-Ahzab:40)

وَالدَّلِيلُ عَلَى أَنَّ أَوَّلَهُمْ نُوحٌ قَوْلُهُ تَعَالَى: إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ
وَالنَّبِيِّينَ مِنْ بَعْدِهِ ﴿١٦٣﴾ (النساء: من الآية ١٦٣)

And the evidence that Nuh was the first of them is what Allah said:
(We have sent revelation to you (O Prophet) as We sent revelation to Noah and the prophets after him.) (An-Nisa:163)

وَكُلُّ أُمَّةٍ بَعَثَ اللَّهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَى مُحَمَّدٍ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. يَأْمُرُهُمْ
بِعِبَادَةِ اللَّهِ وَحْدَهُ، وَيَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ؛

And to every nation Allah sent a messenger to it - from Noah to Muhammad (peace be upon them)- ordering them to worship Allah alone, and forbidding them to worship **Al-Taghut(false gods)**

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ
﴿٣٦﴾ (النحل: من الآية ٣٦)

And the evidence is what Allah said: “We have sent a messenger to every nation, saying, “Worship Allah and avoid(shun) **Al-taghut(false gods)**.”(An-Nahl: from ayah 36)

وَأَفْتَرَضَ اللَّهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالْإِيمَانَ بِاللَّهِ.

And Allah imposed on all His servants disbelief in the **Al-Taghut(false gods)** and faith in Allah.

قَالَ ابْنُ الْقَيِّمِ . رَحِمَهُ اللَّهُ تَعَالَى: مَعْنَى الطَّاغُوتِ مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتَّبُوعٍ أَوْ مُطَاعٍ.

Ibn Al-Qayyim, may Allah Almighty have mercy on him, said: “The meaning of **taghut(false gods)** is that by which the servant exceeds his limits, whether he is worshiped, followed, or obeyed.

وَالطَّاغُوتُ كَثِيرُونَ وَرُؤُوسُهُمْ خَمْسَةٌ: إِبْلِيسُ لَعَنَهُ اللَّهُ، وَمَنْ عُبِدَ وَهُوَ رَاضٍ، وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ، وَمَنْ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ، وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ؛

And Taghuts (false gods) are many and Their heads were five: Iblees (satan) may Allah curse him, and who accepted to be worshiped, and who ask people to worship him instead of Allah, and who pretend to know anything of the occultism or prescience, And whoever does not judge by what Allah has revealed

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ (البقرة: ٢٥٦)

And the evidence is what Allah said: (no compulsion in religion, for the truth stands out clearly from falsehood. So whoever disbelieves in

taghut (false gods) and believes in Allah hath grasped the most trustworthy hand-hold. cannot be broken, And Allah is All-Hearing, All-Knowing.) (Al-Baqara:256)

وَهَذَا هُوَ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ،

And This is the meaning of **there is no god but Allah,**

وَفِي الْحَدِيثِ: (رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ).

And in the Hadeeth: (The head of the matter is Islam, its pillar is the prayer And its peak is jihad for the sake of Allah.”)

وَاللَّهُ أَعْلَمُ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

And Allah knows. Allah bless Muhammad and his family and his companions and peace be upon them.